

Christian Secretary.

HARTFORD, FRIDAY, JULY 30.

Open Communion.

The Hartford Christian Secretary, a Baptist paper, says after deprecating the course of the English Baptists in adopting open communion: "Give us the good old fashioned principle of the Baptists, which admits of none but baptized believers to the communion table. We believe that this principle under God, is destined to restore the church to its primitive simplicity and holiness—to burst the bands of an unholy alliance between the church and state, and set men free wherever the gospel is preached. For wherever this principle is practised, there liberty of conscience and freedom of opinion must prevail."

We are not so clear sighted as to perceive the Secretary's logic. The Greek church practices immersion, and yet cherishes an unholy alliance with the State; the Catholics are a numerous sect, which admits none but baptized believers to the communion table, but instead of "primitive simplicity and holiness," embraces such an amount of fatal errors as to place itself out of the circle of the fellowship of all evangelical denominations. As close communion has not kept error and hypocrisy out of the church, so open communion with all the true followers of Christ is not the way to let them in.—*Congregational Journal.*

It requires no extraordinary power of vision for any one acquainted with Baptist principles and usage to "perceive the Secretary's logic." But the editor of the Journal seems to fail of doing so in consequence of his not understanding these principles and usages. His allusion to the Greek Church for the purpose of overthrowing our assertion, is unfortunate. It is true that the Greek Church does practice immersion; but then she could not well practice any thing else, understanding the Greek word *Baptizo* as she does. In no other respect does she hold Baptist principles. Infant baptism—one of the horns of Popery and the leveler by which a union of Church and State is upheld—is practised by the Greek Church. The Baptists on the contrary receive none for baptism, but such as in the judgment of charity have been born of God. Infant baptism is utterly discarded by them; for were they to admit infants to baptism, we do not see how they could well refuse them the communion.

Still more unfortunate is his allusion to the Catholics—not a very numerous sect by the way—for notwithstanding they practice immersion, the grand point which separates them from the Baptists is the doctrine of *baptized regeneration*. This is the other horn of Popery, by means of which the church has been corrupted and a union of Church and State perpetuated. Neither of the cases alluded to affect in the least, the position which we assumed.

Since reading the paragraph at the head of this article, we have looked into Crowell's Church Member's Manual (a book that should be in the hands of every Baptist), where we find the principles of church polity as held by Baptists, summed up as follows:

"The Baptist principles of church polity have now been exhibited, with brief references to the scriptural grounds on which they rest. Baptists believe and advocate these principles because they are scriptural and divine, not as the products of their own wisdom, or the mere deductions of their own reason, though they approve themselves strongly to their reason and common sense. We believe that all Christians are sacredly bound to be governed by these principles, in their church capacity. A. while we do not suppose that the practice of them, or of any other principles of church polity is essential to personal salvation; nor consider membership in a Baptist church, or any other church, the unfailing test of christian character, yet we are deeply convinced that all departure from these principles will be attended with injury to the cause of Christ, and to individual Christians. We pray to be actuated by higher motives in all our religious duties, than the mercenary spirit of doing and of believing nothing except what is absolutely necessary to a comfortable prospect of heaven.

It is no part of the design of this book to controvert the views or the practices of others, nor to exhibit the various ecclesiastical systems which now prevail, in derogatory contrast with ours. Nor would any other system be mentioned, or even referred to, but for the sake of presenting the principles here advocated with greater clearness, by exhibiting those points in which they differ respectively. For this purpose only, some of the prominent points of difference from other existing theories and systems will be pointed out.

First, then, the system of church order embraced by Baptists, differs from all national or state rights or establishments, as they exist in Italy, Germany, Denmark, and England; and generally throughout Europe and the East; in maintaining that churches should be incorporated with the state, that civil magistrates have no right to control religious opinions, rites, or forms of worship; and that the pecuniary expenses of churches should be sustained by voluntary contributions, not by compulsory taxation.

Second, it differs from all systems of ecclesiastical catholicism, papal, episcopal, and presbyterian, in maintaining that the only organized church is an assembly of baptized believers, who meet in one place for worship, for administering ordinances, and the trials of offenders. It allows of the existence of no such body as a universal, national, or provincial church, nor of any form of extensive aggregation or concentration of church power.

Third, it differs from papacy, and from every form of prelacy, whether ancient like the Oriental, more recent as the English; or modern like the Wesleyan, by the principle, that all church officers are selected and chosen by the christian people, that ministers are all of equal rank, and that they have no official authority except in the particular church which elects them to office.

Fourth, it is distinguished from those systems by the principle that all church power is in the church as a body, not in its ministers; that it comes to each church directly from the Lord Jesus Christ by virtue of the union of its members in the church relation, and is not transmitted by succession from any previously existing body; and that it is the right and duty of each church to interpret and apply the laws of Christ for itself to its own members, and to them only.

Fifth, by the principle that churches are strictly executive, and not legislative bodies; that they have no right to adopt any terms of membership except those laid down in the scriptures, nor to change the form or the subjects of church ordinances.

Sixth, it differs from all these systems in maintaining that no person can be born into a christian church, nor be made a member by any act of parents in infancy, but that to become a member in any church must be a personal, voluntary act on

the part of each individual; that the new birth, or personal piety, is the qualification for membership; and that the whole assembled church is the divinely appointed organ of expressing Christ's will in the reception of members into a visible church.

Seventh, it differs from all pedobaptist systems, Papal, Episcopal, Lutheran, Moravian, Presbyterian, Methodist, and Congregational, in admitting no persons except professed and credible believers to the ordinances of the church, of which baptism, in the scriptural meaning of the term, is always to precede admission to the Lord's table; by distinguishing between spiritual and natural or political relationships; by recognizing no church relation to the children of believers any more than of others till they give evidence of piety, and at their own desire are baptized into the fellowship of the church.

These are the essential points in which the Baptists differ from nearly every other religious body in the world. The editor of the Journal will perceive by examining the above principles and the points on which we differ from other religious bodies, that so long as the Baptists adhere rigidly to them there can be no danger of a union of Church and State, however numerous we may become. If we ever should depart from any of these principles, we of course, cease to be Baptists to the extent of the principle, departed from. Let the single principle of close communion, as it is called by those who oppose it, be given up, as has been the case with some churches in England, and what will be the result? We have an answer to this question in the article which we quoted from a former number of the Journal, viz., that "the immersion of believers would be deplored and derided." It is this "old fashioned principle of Baptists which admits of none but baptized believers to the communion table," that must keep the Baptist churches pure—must keep them separate from a union with the State; and if our worthy friend of the Journal cannot see it, we advise him to look into the principles of Baptist church polity a little closer, and we think he will be satisfied that we are right.

The College Question.

After the article in our last reference to Columbian and Waterville colleges was in type, we received Zion's Advocate, the Baptist paper of Maine, in which we find a different version of the story. It appears by an official communication in that paper, that President Sheldon required of the young man, as his case was a peculiar one, a written statement from President Bacon that there is no valid reason founded on his conduct while a member of Columbian College why he should not be received into a college in New England, and whether his separation from that college was in consequence of any violation of college law. President Bacon, in behalf of the faculty, replied—

"I am authorized to say that the Faculty here cannot give it as their judgment that there is no valid reason founded on his conduct while a member of the College, why he should not be received into a college in New England or elsewhere; and consequently that no such certificate as that referred to in your letter could be given him. On the contrary, we are decidedly of the opinion that the course of conduct which he pursued, and the principles of action he avowed, would have justified and procured his removal from any college, or other institution, or from any well regulated family in the land." In reference to the infraction of college laws, his conduct was a flagrant violation of all the laws (and we have several such), which require in a student integrity of character, correctness of deportment, a due regard to the rights and interests of others, and fidelity to his duties and obligations as a student generally. It was for this that he was removed from college."

This is sufficient, we think, to justify the President of Waterville college in the course he pursued in regard to the young man; for he only acted upon a principle acknowledged by colleges generally in refusing him admittance. But there is still something mysterious in the matter. It appears by the statement of "H. A. G." in the Reflector, that the young man has in his possession a letter written by Pres. Bacon, certifying to his unexceptionable character. The whole difficulty, as the *Reflector* now stands, appears to rest upon the head of the President of Columbian college. If he did in fact furnish the expelled student with a letter testifying to the unexceptionableness of his character, and subsequently wrote the President of Waterville college that "the course of conduct which he pursued, and the principles of action which he avowed, would have justified and procured his removal from any college, or other institution, or from any well regulated family in the land," there is still something that needs clearing up.

If true, these facts should have been stated sooner, for the faculty of Columbian college knew there was a deep and settled opposition to that college resting upon the minds of Northern men in consequence of the course pursued by it towards the young man in question. If he was guilty of the charges President Bacon now brings against him, the facts should have been made public at the time, and the opposition to the college thereby prevented. But nothing of the kind was intimated, and the facts as they were originally stated, were virtually admitted by the silence of the College Faculty. The statement of "H. A. G." too, of the commendatory letter of Pres. Bacon to the young man, seems to contradict his letter to Pres. Sheldon. There is a mystery about the affair, which we do not understand, and which we hope Pres. Bacon will be able to explain satisfactorily. We wait for further particulars, before expressing an opinion.

"Mission in Africa."

The startling facts copied into the Secretary of the 18th inst., from the Christian Chronicle, in relation to the "painful ravages of disease and death" attendant upon the white missionaries sent out to labor on the shores of Africa, argues indeed, very strongly the "importance" and even necessity "of educating colored men for missionaries to that country."

We are told that of the 30 white missionaries that have been sent there within the last 15 years (by the Methodist denomination) nearly one half have died, and only two have been able to perform efficient service over 3 years. And when we consider the time necessarily spent in acquiring the Languages and other preparations necessary for entering fully and efficiently into the work, it would seem that a large proportion of the white missionaries sent to Africa are prostrated even before they can be prepared to preach the first Gospel sermon to those perishing heathen.

These facts show the necessity of a change, if a change can be made without damage to the mission cause.

But there are other reasons why the colored Missionary should occupy the African harvest field.

All more or less partake of the prejudices and partialities common to our race. Hence the less of the former and the more of the latter that we possess with respect to an individual—and that the individual possesses in relation to us, the more accessible we are to each others hearts; and consequently the more susceptible of influence. And I need not labor to show (for our own observations and even consciousness have taught us) that a man is more attached to persons of his own country, color, and kindred, whose habits, tastes and peculiarities are similar to his own, than to those who have little or no affinity with him by reason of these considerations. This is the order of nature. And who will say it is not right? Certainly not Paul; for he, in the most solemn manner possible assures us that he had great heaviness and continual sorrow of heart for his brethren, his *kinmen according to the flesh.*

But another and more important reason. Does the Lord call colored men to preach the unsearchable riches of Christ? We believe he does. We believe also that it is the right and duty of the colored christian to participate in missionary enterprises; and that he should labor in that field which God, and Nature, and the longings of his own heart and soul unanimously indicate. We believe, then, that God has called the colored man—qualified him by regenerating grace—given him a longing desire to preach the everlasting gospel of the son of God to sinners ready to perish, and enabled us to educate and send him forth, a missionary to his "kindred, according to the flesh." If, instead of doing this, we send white missionaries to occupy the African field, what is our excuse? We have none. We can have none. The inference is plain, unequivocal. Whatever we may say about it, our practice is in opposition to the teachings of Providence. And further, we practically degrade the colored man. We say in effect, the colored man is not "sufficient for these things"—that if he is "free" he is not "equal." And thus we are essentially aiding to enforce and to perpetuate that inequality in our population which our "peculiar institutions" have so long, so unjustly, and so unhappily recognized.

Other reasons might be offered but these are deemed abundantly sufficient.

Let American Christians then, in view of these facts, seek to employ colored persons of suitable qualifications, and only such for the African mission field. And while I say this, I am aware of its vast importance. Indeed, I regard that field as second to none in its objects, and especially its spiritual results. It should unite the hearts, the prayers, and the energies of all christians—in their appropriate sphere. Let us send then to the African missionary, the Godly and talented native or descendant of Africa. He is his kinsman, his brother after the flesh—member as it were of the same household—the same continental family—and God we believe will own and bless his labors.

O. S.

Rev. Edwin B. Bullard.

Of whose sudden death mention was made last week, was born in Shrewsbury, Vt., Sept. 12, 1813, just one week previous to the time that Mr. & Mrs. Judson first celebrated the Saviour's Passion, by the Sacramental supper in the land of Barmah.

While settled as the happy and useful pastor of the Baptist church in Foxboro', Ms., the Missionary Board laid before him the momentous question, whether he would forsake all in America, for Christ and his cause in Asia. He decided in the affirmative, and having been designated and set apart for the missionary work, Nov. 5, 1843, he, with his wife, Mrs. Ellen Huntley Bullard, originally of Brattleboro', Vt., set sail for his destined field of labor, on the 18th of the same month. They arrived at Maulmain the 6th of April, 1844, and entered upon their duties with great assiduity and prosecuted them with much success. But alas! in three short years, less one day, he was cut down "in the midst of the battle," but not till he had won for his mighty and glorious Captain, many trophies of Almighty grace.

In a very interesting letter, to be found in the December number of the Magazine for 1845, he unwittingly gives us some developments of his natural and gracious character, as he relates several most thrilling incidents, which so strongly affected the South Baptist church in this city, that they immediately resolved to take upon themselves his support, and have therefore raised \$400 a year for that purpose since, and the Sabbath School \$50 for an assistant.

Br. B.'s death occurred the 5th of April last, after a short illness of 36 hours, by the Asiatic cholera. But though he has died so early—less than 34 years of age—and after so short a career among the heathen, doubtless Eternity will more fully disclose what we now know in part, that he has by no means labored in vain, nor spent his strength for naught.

Who will go to take his place? Who will pray and give for his successor? Who will remember his widow and two fatherless children?

The pastor of the South Baptist Church delivered an interesting and profitable discourse last Sabbath afternoon in reference to the death of Bro. Bullard, and the relation he bore to that church.

[Our correspondent below speaks for himself with that open-hearted candor that always characterizes him in private conversation. We cheerfully give place to his communication, hoping that some of his suggestions may be the means of exciting the denomination to more important efforts in behalf of Domestic Missions. His hints too in reference to the establishment of preaching in new fields are worthy of consideration. It is of but little, or no use, to support a missionary for a few months in such places as those alluded to; when an effort is made, the location of a preacher should be permanent.]

Correspondence of the Secretary—No. 2.

New fields of labor in our State—Rockville and other villages—Necessity of appropriations to these fields—Our present plan of Domestic Missionary operations not efficient—Another plan proposed—Its advantages.

Messrs. Editors,—In my last, I endeavored to point out a few of the whitening harvests in Eastern Connecticut, and to show the necessity of more domestic missionary labor in that part of the State. My task was not, however, fully accomplished in that letter. "The harvest truly is great;" there is yet very much land to be possessed. Who will go up and possess this land? who reap this plentiful harvest?

I proceed to notice a few other villages needing the aid of the Convention. Rockville, a fine manufacturing village in the town of Vernon, has during

the present season doubled its manufacturing facilities. It has seven or eight large factories in operation, and three more are in the process of erection. It is destined, probably, to be the largest manufacturing village in the State. The Congregationalists and Methodists have each large houses of worship which are filled to overflowing, and many of the inhabitants do not attend public worship.—There are in the village and its immediate vicinity about sixty Baptist members, several of them men of some property. An eligible site can be obtained for a meeting house. Nothing has yet been done, although the Baptists in the village plead loudly for help. A prudent, experienced and judicious pastor should be located here forthwith, and such an one would be in part sustained by the church the first year. If this were done, in three or four years a large and efficient church might be reared here.

Broad Brook, in the town of East Windsor, Somersville, in the town of Somers, Union Village, in the town of Manchester, and Stafford Springs, in the town of Stafford, are all growing villages, where effort is needed very soon. At Unionville in particular, is a fine opening for a Baptist interest.—Manchester is largely engaged in manufactures, and Unionville is a central point where a church might be reared which would collect members from almost every part of the town.

To these points as well as to the villages of Wilkeson and Danielsonville mentioned in my last, and perhaps to one or two others, appropriations of from \$100 to \$200 ought to be made by our Convention Board for the current year, if they mean to take any efficient steps for building up Baptist churches in these important localities.

But I am met by the inquiry, "From whence shall we obtain the means?" I answer, We should have means sufficient for this purpose if our plan of operations was judicious.

Let us examine for a few moments the present system of Domestic Missionary operations of our Convention, and the results accomplished by it.

According to the report of the Treasurer, the whole sum raised last year was \$1,534.57. Of this sum was paid for the support of three missionaries, two of whom were itinerants, \$1,004.16. For appropriations to churches, \$330.00; for incidental expenses, \$10.80; balance in the treasury, \$519.55.

Now let us see what has been accomplished by this expenditure. According to the Report of the Board, two churches have been constituted; but this is not the result of the direct labors of the missionaries, if indeed it be the result of their labors at all—and both of these churches are supplied with pastors. One person is reported as baptized by the missionaries, and several hopeful conversions as having taken place. And yet, we should be unwilling to charge these brethren with want of zeal or energy in their labors; indeed it is to be presumed that they have labored faithfully, as we find in the same report a long and serious illness of one of them ascribed to excessive labor in the service of the Board.

It is evident nevertheless that important fields have been neglected, and but little apparent good accomplished. Is it not proper then to inquire whether there is not some fault in a plan of operations in which at so considerable an expense, so little is effected and so many important fields left to lie waste? The plan now in operation has been under trial for some years. Have its results been commensurate with the amount of time and labor employed? It would seem not. In connection with the labors of the missionaries but two churches have been constituted within the last three years. There has been, it is true, much good accomplished by visiting the churches and investigation of their condition, but we contend that a much greater amount of good might be accomplished with the same amount of expenditure.

The plan we would propose as a substitute for this, is the following: Instead of employing itinerant missionaries, let the Secretary of the Board be an intelligent and devoted layman, or a minister without pastoral charge; let all applications for aid be made to the Board through him, and whenever new fields are presented, let him visit them in person and ascertain their relative importance; for every service of this kind let him receive \$1.50 per diem, and his travelling expenses while actually employed; in every important and growing village where circumstances demand it, let a faithful, experienced, judicious pastor, one who will seek out the wanderers, and gather in the lambs, be stationed and sustained until the church can sustain him, and no longer. The feeble churches in decaying villages, should be sustained if there is a prospect of their ultimate growth and efficiency, but if they continue to grow weaker and weaker, they should be advised to disband and unite with more efficient organizations. The money for the support of these operations should be raised by the efforts of the pastors, who should be encouraged to exertion by circulars detailing the wants of particular sections, and the necessity of liberal contributions.

I am aware that this plan will meet with opposition from some quarters; that it will not be acceptable to the friends of the ancient regime, but I firmly believe that it would be productive of greater benefits to our feeble churches than the present, and that it will not be liable to the same objections. For these reasons I commend it to the prayerful consideration of the Baptist churches of the State. Certain it is, that the new and important fields of labor opening around us on every side, ought to be occupied; and that we ought to be able to see results from missionary labor more commensurate with the expenditure both of money and labor.

Yours, &c.

VIATOR.

P. S.—I am pleased to learn that the manufacturing village of Wilkeson, called also Poonfret Factories, is now occupied by Bro. D. D. Lyon, one of the missionaries of the Board. I trust that he may be eminently successful there, and be able to report at our next Convention large additions as the result of his labors.

At the village of Arnold town also mentioned in my last, a new and beautiful church edifice has recently been erected by the 2d Woodstock church, I believe.

P. S. 2d.—In my last article I notice the printers have made me say "young even" for "young men."

*Of this sum, \$40, was appropriated to the Jewett City Baptist church, a church of 246 members.

RETURN OF MISSIONARIES.—Mr. and Mrs. BRATTON, of the Mergui Mission, and a daughter, six years of age, arrived at Boston, on Tuesday of last week, on board the ship Pannell Hall, from Calcutta. Two children, (daughters) of Rev. Francis Mason, of the Tavoy mission came passengers in the same vessel.

Oregon.

Letters have been received at the Home Mission Rooms from Rev. Messrs. Fisher and Johnson, dated January 4th, 1847.

The missionaries and their families were then enjoying good health, and the prospects of the mission were in several respects encouraging. Mr. Fisher has removed to Astoria, where he will probably become permanently settled. He expected in the course of the spring to organize a church at Astoria, and beside supplying it as their pastor, would extend his labors in the settlements around. Mr. Johnson remains at Oregon City. There is but one other Baptist Minister in the Territory known to them, while the population is estimated at 9000 or 10,000 souls, and occupies the Territory from Puget's sound and Astoria to the head waters of the Willamette—a distance of more than 200 miles. The services of five or six devoted Baptist ministers—men in whom the denomination have confidence—are greatly needed immediately.

The missionaries regarding it as settled to a demonstration that the Territory is to become an important part of the great North American republic, remark that "it remains for the Christian churches of that republic to say whether it shall prove a blessing or a curse to the nation. As a people we are in a state of the most helpless infancy, and must become the prey of the worst of spirits and the basest of passions, unfitted us for the exercise of good moral or social influences, unless in this state of infancy we are aided by the strong."

In pressing their claims for more aid, they allude to the pioneer character of the settlers, the unsettled and transition state of society; their proximity to the heathen and the efforts of Romanists. Say they; imagine yourself and family in a new and isolated republic, surrounded by heathen and daily exposed to the influence and inconveniences of their examples, and at the same time Romanism, uniting its influence with theirs to bring into disrepute the simplicity of the gospel, while you and your conjurers were few and weak and helpless. Under such circumstances would you not plead with unusual earnestness for help from those who, if they would, might afford it? Yet, they add, as soon as our privations, and numerous as our trials are here, we know of no field of Christian labor for which we have any desire to abandon Oregon.

This is the field we have chosen—the field we will occupy while God may graciously spare our unprofitable lives. They repeat their requests for donations of religious and juvenile books, periodical religious pamphlets, stationery and elementary school books. They state it as probable that not one family in three in all the Territory, possess a Spelling Book, and Mr. Fisher says that several persons would have been glad to purchase spelling books for their children who were in his school the previous summer, at a dollar a copy; but there were none to be obtained at any price.

"Our sources of literary enjoyment and improvement are very few. As our libraries were too heavy to transport across the Rocky Mountains we were obliged to sell them and give them away, so that the number of volumes in the country is very small. I have not seen a Baptist periodical from the States since I arrived here, 30 months ago, and it would do your heart good to see with what eagerness any periodical from the East is seized upon and read by all our neighbors. As to our own resources, we have but one printing press in the territory, and its principal issue is a semi-monthly half sheet."

A special notice of a vessel being about to sail from New York for Oregon next September, appears in the New York Recorder, with a request for other Baptist papers to copy, to which we respectfully call the attention of those who read this.

We will only add that crockery, cutlery, wearing apparel, bedding, and all necessary articles for housekeeping and domestic use—needles, pins, thread, &c., cannot be obtained at less than three or four times their usual price in this country—and some of them cannot be obtained at any price.—We think we know many who only need to read this article in order to be prepared by the 1st of September with a generous donation, and those who cannot conveniently do better, will find many useful articles partly (but not much) worn or unfashionable, which they will cheerfully have ready at that time. And we assure them that, such will be sufficiently good and fashionable in Oregon, and very acceptable to the missionaries and their families.

R. M. HILL,

Cor. Sec. A. B. H. M. S.

ADVANCE OF POPERY.—The *Catholic Observer* says: "We understand that the Catholics of Waterville, Connecticut, have purchased the old Episcopal church in that town. It is capable of holding eight hundred persons. This is highly creditable to the Catholics of Waterville."

We can remember the time when there were not a single half dozen Roman Catholics in Hartford; and we presume that there were at that time as many here in proportion to the number of inhabitants as in any other town in the State. Now we have a Catholic congregation of some fifteen hundred persons; and we hear of their establishing churches in many of the manufacturing towns in the State. New Haven, Middletown, Norwich and New London, are all provided with Roman churches of course; we believe the same is also true of Bridgeport. Is it not time for us to give more attention to our Domestic Missions?

We copy the following from the *Alliance and Fieler*, taken by that paper from the *Catholic Observer*:

Popery in Vermont.

St. Albans, July 8, 1847.

"REV. DEAR SIR.—Rev. Mr. Hamilton has been on the mission here for the last few weeks. His advent in our midst is hailed by all our population with great joy. His mission is arduous, and extends over a very wide extent of country, of which ours is the centre."

"The village of St. Albans is delightfully situated, and commands a magnificent view of Lake Champlain and of a highly cultivated country for many miles around."

"The village contains about one hundred and fifty catholic families. It is about seven miles from the towns of Fairfield, Shelton, Highgate and Swanton, which are all full of catholics, so that on Sundays crowds flock from those places to hear mass. We have the largest congregation in the town. The first time we had mass, the protestants were surprised to see so many people at church.—Our excellent pastor intends to open a subscription next Sunday for building a church here. He will collect a large sum. He has rented, in the neighborhood, the Universalist meeting-house, it being the

only house fit for the purpose to be had in the village. Workmen are now engaged in fitting it up and about twenty women in scouring it."

Then follows the usual suggestion. "St. Albans would be an excellent location for a good school.—It is easily accessible from Canada and New York. Stages from north and south pass through it every day, and steamboats touch at the landing. It is the centre of a large catholic population, which is increasing continually. The catholic population amounts, according to the hasty estimate we have made, to three thousand souls; a correct census would give four thousand; a correct census a remarkably healthy place, and at present has no school worth mentioning."

"Many of the catholics here own property and are doing very well. In a short time they will be rich. There are now two churches in this district, one at Swanton, the other at Fairfield—neither finished."

"Rev. Mr. Hamilton is now preparing in St. Albans about one hundred and fifty children for first communion and confirmation. He has also organized confirmation classes in Fairfield, Swanton and Highgate, and before long we hope under his paternal care to see catechisms established in every congregation."

Recognition and Ordination.

Agreeable to request, an ecclesiastical council convened on Wednesday, the 14th inst., at the Baptist house of worship in New-Marborough, Mass., for the purpose of publicly recognizing the church, and ordaining to the work of the gospel ministry Bro. AMOS N. BENEDICT, should it, after a suitable investigation, be deemed expedient. The council was organized by appointing J. T. SMITH, Moderator, and C. W. WATROUS, Clerk. Delegates were present from the three adjacent churches of Sandfield, 1st Colebrook, and Norfolk. After hearing from the brethren an account of their proceedings in organizing themselves into a church, and listening to the Articles and Church Covenant as read before them, the council declared by vote their approval of the organization of the church, and proceeded to make the necessary arrangements for its public recognition on the morrow, in the following order:

The sermon to be preached by Bro. J. T. Smith, of Sandfield.

Prayer of recognition by A. B. Hubbard, of Sandfield.

Right hand of fellowship by C. W. Watrous, of Norfolk.

Address to the Church by S. S. Wheeler, of Colebrook.

The council then proceeded to the examination of Bro. A. N. Benedict; and after hearing from him a relation of his christian experience, call to the ministry, and views of Bible doctrine, declared by vote their satisfaction with the relation given by Bro. Benedict, and proceeded to make the appropriate arrangements for his ordination, as follows: Sermon, by Bro. T. Benedict, of Torrington, the father of the candidate.

Ordaining prayer, by C. W. Watrous.

Charge to the candidate, by S. S. Wheeler.

Right hand of fellowship, A. B. Hubbard.

Address to the church and congregation, by J. T. Smith.

Hymn and benediction, by A. N. Benedict.

The council then adjourned to meet at 10 o'clock the next morning.

On Thursday morning, the council met pursuant to adjournment; and by the religious exercises described in the order of arrangements above, publicly recognized the associated band of twelve brethren and twelve sisters, as a Church in gospel order. The sermon preached from Isa. 33: 20, 21—"Look upon Zion, the city of our solemnities." &c., exhibited in a graphic and forcible manner, the provision which God has made for the peace, the permanence, and the safety of his church on earth.

In the afternoon, the ordination took place, in accordance with the arrangement indicated above.—The sermon was preached from 1 Pet. 1: 11—"The sufferings of Christ and the glory that should follow;" and presented a clear and scriptural elucidation of the two grand points contained in the text. The choir contributed their important aid to the interesting services of the day. A large auditory were in attendance; and it is to be hoped that the truth communicated and the power of the Holy Spirit manifestly present with his servants, will produce impressions on many hearts which will prove salutary and abiding. J. T. SMITH, Moderator.

C. W. WATROUS, Clerk.

We only add that with a commendable liberality and zeal, the brethren, few in number, prosecuted the enterprise of erecting their beautiful and commodious church edifice; when that point was gained, and the house dedicated in February last, they endeavored to secure the regular and faithful administration of God's word among them; and when their prayer was heard in God's sending them a young ministering brother in whom they have found themselves happily united, the desire of their heart was that they might enjoy in their own households, the full and invaluable privileges of the church and the pastoral relation. That desire they are now, by the divine blessing prepared to realize, from the organization of the church and the settlement of Bro. Benedict with them. And may the great Head of the church in the plenitude of his grace, crown with his rich blessing these new relations thus voluntarily, happily, and from a sense of duty assumed by the brethren and his youthful servant, guide and control their operation by his unerring wisdom, and cause them to result in solid, permanent, abundant good to his Zion and the souls of men.

C. W. W.

Norfolk, July 16, 1847.

Letters were received by the last steamer announcing the death of Prof. N. W. Fluke, of Amherst College. He died on the 27th of May, at Jerusalem. Mr. Fluke left this country last Fall for the benefit of his health, and had experienced some improvement when, as he was about leaving Jerusalem, he was attacked by the worst form of dysentery or cholera, and died in a short time. Rev. Mr. Whiting, an American missionary, was with him at the time.

Rev. Samuel J. May, of Syracuse, N. Y., delivered on Sunday evening before last, an annual discourse before the graduating class of the Divinity School connected with Harvard College. A correspondent of the New York Evangelist says he "pointed out pretty plainly the old Unitarianism will be in, if it relies upon its theology for success, and urged upon all measures for the practical application of Christianity to human affairs." Unitarianism cannot depend upon its theology for success.

Comments.

The annual commencement will be held in Christ Church, Aug. 5, at 10 1-2 o'clock of Fells meeting at Trinity, at 9 o'clock A. M., at the sessions of undergraduates.

An Address by Rev. Poem by Rev. Dr. Burgess, Christ Church, on Wednesday P. M.

Poetry.

For the Christian Secretary.

To my Truant Canary Bird.

My little wanderer, whither flown?
Why come not nobler song?
Memento of my precious one,
Whose face no more I see.

I loosed thy cage and let thee fly,
To give thee pasture dear,
I loved to see thee upward hie,
With song of merry cheer.

I saw thee downward bend thy wing,
And hover near the door;
Then on the trees I heard thee sing
Thy sweetest songs once more.

And then away on pinion free,
Toward heaven I saw thee borne;
But fondly hoped thy love to me
Would prompt thy quick return.

But ah, thou'rt gone, for aye, away,
And left me all alone;
I think of thee so blithe and gay,
But most of her, my own.

But hark, a voice is in the breeze,
Soft as a zephyr's breath;
I hear it whisper from the trees,
Beyond the vale of death.

"Could you have seen that spirit fly,
Of her you loved so dear,
And heard the music in the sky,
Which ransomed spirits hear—

"Could you have seen her join that choir,
And heard that nobler song,
And viewed her as she touched the lyre
Among that happy throng—

"You'd joy to have the captive free
From earth, and toil, and woe;
Nor wish her back again with thee,
Where sin and sorrow grow.

"Thy loved one now is in the skies,
And there thy Saviour too;
Then upward let thy thoughts arise,
Till Heaven shall greet thy view."

S. S. G.
Springfield, Me.

Religious & Moral.

The Incas of Peru.

The government of Peru was a despotism, mild in its character, but in its form a pure and unmitigated despotism. The sovereign was placed at an immeasurable distance above his subjects. Even the proudest of the Inca nobility, claiming a descent from the same divine original as himself, could not venture into the royal presence, unless barefoot, and bearing a light burden on his shoulders in token of homage. As the representative of the Sun, he stood at the head of the priesthood, and presided at the most important of the religious festivals. He raised armies, and usually commanded them in person. He imposed tasks, made laws, and provided for their execution by the appointment of judges, whom he removed at pleasure. He was the source from which every thing flowed—all dignity, all power, all emolument. He was, in short, the well known phrase of the European despot, "himself the state."

The Inca asserted his claims as a superior being by assuming a pomp in his manner of living well calculated to impose on his people. His dress was of the finest wool of the vicuña, richly dyed and ornamented with a profusion of gold and precious stones. Round his head was wreathed a turban of many colored folds, called the *lanta*; and a tasselled fringe, like that worn by the prince, but of scarlet color, with two feathers of a rare and curious bird, called the *caracungue*, placed upright in it, were the distinguishing insignia of royalty. The birds from which these feathers were obtained were found in a desert country among the mountains; and it was death to destroy or to take them, as they were reserved for the exclusive purpose of supplying the royal head-gear. Every succeeding monarch was provided with a new pair of these plumes, and his credulous subjects fondly believed that only two individuals of the species had ever existed to furnish the simple ornament for the diadem of the Incas.

Although the Peruvian monarch was raised so far above the highest of his subjects, he condescended to mingle occasionally with them, and took great pains personally to inspect the condition of the humbler classes. He presided at some of the religious celebrations, and on these occasions entertained the great nobles at his table, when he complimented them, after the fashion of more civilized nations, by drinking the health of those whom he most delighted to honor.

But the most effectual means taken by the Incas for communicating with their people were their progresses through the empire. These were conducted, at intervals of several years, with great state and magnificence. The sedan, or litter in which they travelled, richly emblazoned with gold and emeralds, was guarded by a numerous escort. The men who bore it on their shoulders were provided by two cities, specially appointed for the purpose. It was a post to be coveted by no one, if, as is asserted, a fall was punished with death. They travelled with ease and expedition, halting at the *tambos*, or inns erected by government along the route, and occasionally at the royal palaces, which in the great towns afforded ample accommodations to the whole of the monarch's retinue. The noble roads which traversed the table land were lined with people, who swept away the stones and stubble from their surface, and rying with each other in carrying forward the baggage from one village to another. The monarch halted occasionally to listen to the grievances of his subjects, or

to settle some points which had been referred to his decision by the regular tribunals. As the princely train wound its way along the mountain passes, every place was thronged with spectators eager to catch a glimpse of their sovereign; and, when he raised the curtains of his litter, and showed himself to their eyes, the air was rent with acclamations as they invoked blessings on his head. Tradition long commemorated the spots at which he halted, and the simple people of the country held them in reverence as places consecrated by the presence of an Inca.

The royal palaces were on an insignificant scale, and far from being confined to the capital or a few principal towns, were scattered over all the provinces of their vast empire. The buildings were low, but covered a wide extent of ground. Some of the apartments were spacious, but they were generally small, and had no communication with one another, except that they opened into a common square or court. The walls were made of blocks of stone of various sizes, like those described in the fortress of Cuzco, rough hewn, but carefully wrought near the line of junction, which was scarcely visible to the eye. The roofs were of wood or rushes, which have perished under the rude touch of time, that has shown more respect for the walls of the edifices. The whole seems to have been characterized by solidity and strength rather than by any attempt at architectural elegance.

But whatever want of elegance there may have been in the exterior of the imperial dwellings, it was amply compensated by the interior, in which all the opulence of the Peruvian princes was ostentatiously displayed. The sides of the apartments were thickly studded with gold and silver ornaments. Niches, prepared in the walls, were filled with images and plants curiously wrought of the same costly materials; and even much of the domestic furniture, including the utensils devoted to the most ordinary menial services, displayed the like wanton magnificence. With these gorgeous decorations were mingled richly colored stuffs of the delicate manufacture of the Peruvian wool, which were of so beautiful a texture, that the Spanish sovereigns, with all the luxuries of Europe and Asia at their command, did not disdain to use. The royal household consisted of a throng of menials, supplied by the neighboring towns and villages, which, as in Mexico, were bound to furnish the monarch with fuel and other necessities for the consumption of the palace.

But the favorite residence of the Incas was at Yucay, about four leagues distant from the capital. In this delicious valley, locked up within the friendly arms of the sierra, which sheltered it from the rude breezes of the east, and refreshed, by gushing fountains and streams of running water, they built the most beautiful of their palaces. Here, when wearied with the dust and toil of the city, they loved to retreat, and solace themselves with the society of their favorite concubines, wandering amidst groves and airy gardens, that shed around their soft, intoxicating odors, that lulled the senses to voluptuous repose. Here, too, they loved to indulge in the luxury of their baths, replenished by streams of crystal water, which were conducted through subterranean silver channels into basins of gold. The spacious gardens were stocked with numerous varieties of plants and flowers that grew without effort in the temperate region of the tropics, while parterres of a more extraordinary kind were planted by their side, glowing with the various forms of vegetable life skillfully imitated in gold and silver! Among them the Indian corn, the most beautiful of American grains, is particularly commemorated, and the curious workmanship is noticed with which the golden ear was half disclosed amidst the broad leaves of silver, and the light tassel of the same material that floated gracefully from its top.

If this dazzling picture staggers the faith of the reader, he may reflect that the Peruvian mountains teemed with gold; that the natives understood the art of working the mines to a considerable extent; that none of the ore, as we shall see hereafter, was converted into coin, and that the whole of it passed into the hands of the sovereign for his own exclusive benefit, whether for purposes of utility or ornament. Certain it is that no fact is better attested by the conquerors themselves, who had ample means of information and no motive for misstatement. The Italian poets, in their gorgeous pictures of the gardens of Alcina and Morgana, came nearer the truth than they imagined.—*Prescott's Conquest of Peru.*

BEAUTIFUL ANSWER.—What wonderful questions children often ask, and what equally wonderful answers do they sometimes give. What can be more touching than the following anecdote which we find in the New York Organ:—

"A friend of ours, while dressing a very young child a few days ago, said—in rather an impatient tone—'You are such a lump of a child, it is impossible to make any thing fit you!' The lips of the child quivered, and looking up, it said in a deprecating tone—'God made me.' Our friend was rebuked; and the little lump was kissed a dozen times."

"God made me!" Had the wise men of the world pondered on a fitting answer to such a careless remark for a century, they could not have found a better than flowed naturally and spontaneously from the wounded heart of the child. "God made me, mother; it is not my fault that I am what you thus seem not to like—such a little lump." Blessings on thy innocent heart, sweet child—of such is the kingdom of heaven."

For the Christian Secretary.

Lines

Written for Mr. A. S. Thresher and wife, of South Wilbraham, Mass., on the death of their son, who fell in a pair of hot water, and died the next day, aged 3 years.

To my afflicted friends. The hand of Heaven
Through dark, mysterious scenes hath lately driven
Your more sorrow fills the cup of woe.
That child of mine: that lovely, darling boy;
His brother's playmate, and his Parents' joy;
Was called away by Heaven's supreme command,
And almost fell by a fond parent's hand.
Methinks I hear the voice of sacred truth
Saying to Abraham, Take that little youth,
Lose thy son, so much beloved by thee,
And give him for an offering unto me.
Abraham obey'd; and Abraham's soul was blest;
'Twas his to do; with God he left the rest;
His faith sustained him on that dreadful day,
And cheered his mind along the gloomy way.
God spare again, and all was peace and joy;
Abraham: forever the stroke, and spare thy boy;
He heard, obey'd, and returned, and served his God;
And while he lived was thankful for that rod.
So let it be with you,—God's will was done,
In taking, as he did, your little son.
And may you be so reconciled in mind,
As not to have one thought that God's unkind.
For he remains a Father full of love:
And may you by experience daily prove
How happy those, whose souls can sing and tell,
That God is good, and hath done all things well.

S. W.

Public Acts.

PASSED MAY SESSION, 1847.

Whereas the Act of the General Assembly of this State passed May session 1840, incorporating the Pequot Fire Company of Bridgeport, has become void, now therefore

Be it enacted by the Senate and House of Representatives in General Assembly convened, That the Act so passed as aforesaid be, and the same is hereby re-enacted, and the same shall be, and now is in full force the same as though it had not become void. And Daniel Thatcher of said Bridgeport, be, and he is hereby authorized to give public notice that enlistments will be taken for said company on the second Monday in July, 1847, in the village of Pequot, at eight o'clock, forenoon, which notice shall be given by posting in three public places in said village; and that said Daniel Thatcher do said Daniel Thatcher may receive enlistments into said Fire company; and do all acts necessary for its re-establishment, agreeably to the provisions of said original act.

LA FAYETTE S. FOSTER,
Speaker of the House of Representatives.
THOMAS C. PERKINS,
President of the Senate.
Approved June 24, 1847. CLARK BISSELL.

An Act in addition to an Act entitled "An Act against Fraudulent Conveyances."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That whenever any person or persons shall have in his or their custody and possession or under his or their control any goods or chattels belonging to the assigned estate of any insolvent debtor, or any bills, bonds, notes, accounts, or any thing belonging to said estate, whether claiming any lien thereon or not, and on demand of the same by the trustee of said estate, shall refuse to deliver them or give satisfactory account thereof to said trustee, or in case he or they claim to have any lien, shall refuse to disclose the amount of his or their claim, thereon, and when and how the same accrued, and all particulars in relation thereto, or shall refuse to exhibit any document or writing relating thereto or to furnish to such trustee an inventory of such property upon which he so claims to have a lien, or to give to such trustee and the appraisers reasonable access to and view of such property, or shall make an inventory thereof, it shall be lawful for the judge of the Court of Probate in which such estate is pending for settlement, upon the application of said trustee to issue a citation, and cause such person or persons to come before him—and such Court shall have power to examine him or them on oath fully and particularly concerning all the matters complained of—and if such person or persons shall neglect or refuse to appear before said Court whenever required by such citation, or having appeared, shall refuse to be examined on oath and to answer the interrogatories put to him by said Court, or to give such reasonable access to said assigned property for the purposes aforesaid, it shall be lawful for the Court to issue a warrant for the commitment of such person or persons to prison, there to remain until he or they shall conform to the laws, or be otherwise legally discharged—and the costs of such commitment and of the examination of him or them in the same manner as by executors and administrators in similar proceedings, as provided by an Act in addition to an Act for the Settlement of Estates testate, intestate and insolvent, enacted in May, 1838.

LA FAYETTE S. FOSTER,
Speaker of the House of Representatives.
THOMAS C. PERKINS,
President of the Senate.
Approved June 16, 1847. CLARK BISSELL.

An Act in addition to an Act entitled "An Act relating to Highways."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That the select men of the several towns in this State may give permission in writing to any owner or owners of land adjoining a public highway to set and retain any fruit, forest or ornamental tree or trees, in any part of such highway where they shall judge it will not interfere with the public travel on such highway, and such permission having been recorded in the records of lands in such town, such owner or owners shall have the right of setting out and retaining such tree or trees and to protect the same by suitable posts and stakes; and such trees and such posts and stakes shall not be removable except by order of the Selectmen, when such removal shall become necessary for the proper repairing or grading of such highway.

Sec. 2. If any person shall cut down, pull up, girdle or otherwise injure or destroy any such tree or trees without the permission of the owner thereof, he shall pay a fine of not exceeding fifty dollars for each tree so cut down, pulled up, girdled, destroyed or injured; and if any person shall cut down or remove any such stake or post without the permission of such owner, on conviction thereof he shall pay a fine of not exceeding seven dollars for each stake or post so cut down or removed.

Sec. 3. If any person shall cut down, pull up, girdle or otherwise injure or destroy any tree growing on any public square or grounds without the consent of the city or town, where the same are situated, or shall set out any such tree or trees on any public square or grounds without the consent of the city or town, he shall be liable to a fine of not exceeding fifty dollars.

LA FAYETTE S. FOSTER,
Speaker of the House of Representatives.
THOMAS C. PERKINS,
President of the Senate.
Approved June 22, 1847. CLARK BISSELL.

An Act in addition to an Act entitled "An Act providing for the care and government of Idiots, Lunatics and Spendthrifts."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That in all cases in which the selection of any town in this State have appointed, or shall hereafter appoint an overseer to any person residing in such town agreeable to the sixth section of the act to which this is an addition;—and in all cases in which proceed-

ings have been or may hereafter be had under the provisions of the seventh section of said act; and such person shall have removed from said town and become a resident of any other town in this State; said selectmen, or their successors in office, may re-appoint said overseer, or may appoint some other suitable person to said place, and may also institute proceedings under the seventh section of said act, before any two justices in such town, and said justices may proceed in the matter in all respects as they might have done and said proceedings may be removed from said town, all which proceedings shall have the same force and effect they would have had in case such person had continued to reside in said town.

Provided, That whenever the person so subject to removal shall have gained a settlement in any town in this State other than that in which such overseer was appointed, no reappointment of such overseer in the manner provided in this act shall thereafter be made. Provided also, that nothing in this act shall be so construed as to affect any suit now pending.

LA FAYETTE S. FOSTER,
Speaker of the House of Representatives.
CHARLES J. McCURDY,
President of the Senate.
Approved June 22, 1847. CLARK BISSELL.

An Act in addition to an Act providing for the care and government of Idiots, Lunatics and Spendthrifts.

Be it enacted by the Senate and House of Representatives in General Assembly convened, That whenever the courts of probate shall appoint a conservator over any person, said court shall take good and sufficient bond with surety payable to the judge of said court making such appointment and not to the county treasurer.

LA FAYETTE S. FOSTER,
Speaker of the House of Representatives.
CHARLES J. McCURDY,
President of the Senate.
Approved June 16, 1847. CLARK BISSELL.

An Act in alteration of an Act entitled "An Act prescribing the number of Jurymen for each Town in the State."

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That the Act so passed as aforesaid be, and the same is hereby re-enacted, and the same shall be, and now is in full force the same as though it had not become void. And Daniel Thatcher of said Bridgeport, be, and he is hereby authorized to give public notice that enlistments will be taken for said company on the second Monday in July, 1847, in the village of Pequot, at eight o'clock, forenoon, which notice shall be given by posting in three public places in said village; and that said Daniel Thatcher do said Daniel Thatcher may receive enlistments into said Fire company; and do all acts necessary for its re-establishment, agreeably to the provisions of said original act.

LA FAYETTE S. FOSTER,
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CHARLES J. McCURDY,
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LA FAYETTE S. FOSTER,
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LA FAYETTE S. FOSTER,
Speaker of the House of Representatives.
CHARLES J. McCURDY,
President of the Senate.
Approved June 22, 1847. CLARK BISSELL.

An Act in addition to an Act entitled "An Act concerning Land," approved June 10, 1845.

Be it enacted by the Senate and House of Representatives in General Assembly convened, That no person or persons shall hereafter acquire by adverse occupation the right to keep, sustain or enjoy any window or light adjoining to, over or upon the premises of any other person or persons so as to prevent the owner of said premises from erecting and maintaining thereon any house or other building in the same manner as if said window or light had not been so used or enjoyed, Provided, that nothing herein shall be construed to affect any suit now pending.

LA FAYETTE S. FOSTER,
Speaker of the House of Representatives.
CHARLES J. McCURDY,
President of the Senate.
Approved June 5, 1847. CLARK BISSELL.

An Act in addition to and in alteration of an Act entitled "An Act for the Limitation of Civil Actions, and of Criminal Prosecutions."

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That no suit or action, either in law or equity, shall be brought against any sheriff, sheriff's deputy, or constable, for any neglect or fault in the execution of duty, but within two years next after the right of action shall thus accrue. Provided, That in all cases where such right of action has already accrued, the said limitation shall extend to, and terminate on, the first day of June, 1849;—and provided also that this act shall not affect any suit now pending.

LA FAYETTE S. FOSTER,
Speaker of the House of Representatives.
CHARLES J. McCURDY,
President of the Senate.
Approved June 24, 1847. CLARK BISSELL.

An Act in addition to an Act entitled "An Act for the due and orderly celebrating of Marriage."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That any clergyman regularly licensed according to the forms and usages of the denomination to which he belongs, and who is or shall be located in any society in this state upon an engagement to continue as minister of such society, having charge thereof for a term of time not less than one year, shall have power while so located and engaged to join persons in marriage, under the restrictions and regulations contained in the act to which this is an addition.

LA FAYETTE S. FOSTER,
Speaker of the House of Representatives.
CHARLES J. McCURDY,
President of the Senate.
Approved June 24, 1847. CLARK BISSELL.

An Act in addition to, and in alteration of an Act entitled "An Act for forming and conducting the Military Force."

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That all able-bodied, white male citizens, between the ages of eighteen and thirty-five years, residing in this State and not exempted by the laws of the United States and the provisions of this act, shall be subject to military duty excepting—

1st, Officers of the army of the United States; 2d, Ministers and preachers of the Gospel; 3d, Licensed physicians and surgeons, while they continue in practice; 4th, Persons who have been or shall be regularly discharged in consequence of military duty, in pursuance of any law of this State, and such persons are now exempt by law;

5th, Commissioned officers who shall serve as such in the militia of this State, or in any other of the United States, for the space of five years; but no such officer shall be so exempt, unless by his resignation, after such term of service, duly accepted, or in some other lawful manner he shall have been honorably discharged;

6th, Members of the Senate and of the House of Representatives for the time being; the State Treasurer, Secretary, Comptroller and Commissioner of the School Fund;

7th, The officers and attendants at the Retreat for the Insane in the town of Hartford, who are permanently engaged in the immediate care of the patients of that institution, of which said engagement a certificate from the superintendent of said institution shall be evidence.

Sec. 2. All able-bodied, white male citizens, between the ages of eighteen and thirty-five years, not exempt from military duty by the laws of the United States and the provisions of this act, shall be enrolled by the collector of state taxes in the town in which they shall respectively reside, who shall without delay notify such persons of their enrollment, by leaving a written or printed notice of the same at their usual place of abode, and shall report the same in an alphabetical list, to the commander of the regiment, within the limits of which he shall reside, on or before the first day of March, in each year. And such commanding officer shall cause the name of all such persons enrolled in a book kept by him for that purpose, designating the date of each enrollment and place of residence, and shall annually report the same to his Brigade Inspector, to enable him to report the same to the Adjutant General. And all able-bodied, white male citizens between the ages of eighteen and forty-five years not enrolled as aforesaid, shall be enrolled and reported to the Adjutant General as military exemptions in the same manner as is provided in this section for military subjects.

Sec. 3. All persons except commissioned or warrant officers and members of uniform companies duly organized, may annually commute for military duty by paying to the collector of State taxes, in the town in which he resides, the sum of one dollar, between the first day of January and the first day of May, in each year. Such collector shall give duplicate receipts, or his return thereof shall be the sole evidence of such exemption. And where one of such duplicates shall have been delivered to the commander of the regiment within the bounds of which such person shall reside, such persons shall not be returned or fined for any deficiency or deficiency in returns, provided or truly giving, the year in which such certificate was given.

Sec. 4. Any person subject to military duty, who shall have been enrolled and duly notified thereof, who shall neither volunteer into some uniform company, nor pay to the collector of State taxes the commutation of one dollar, as is provided in the preceding section of this act, shall pay a fine of four dollars; to be recovered by warrant from the commanding officer of the regiment in the limits of which such person resides.

Sec. 5. Every white male citizen over the age of eighteen years, who has been or shall hereafter be enrolled as a volunteer, and has equipped or shall equip himself with uniform and regularly perform military duty in accordance with the provisions of this act shall be exempt from poll tax during such service; and after having served ten years shall ever after be exempt from military duty, except in cases of war and insurrection.

Sec. 6. The State shall constitute one military division district, which shall be commanded by a major general, and shall be subdivided into two brigades as follows, to wit:

1st. The counties of Hartford, New London, Tolland and Windham shall be and constitute the first brigade district;

2d. The counties of New Haven, Litchfield, Middlesex and Fairfield shall be and constitute the second brigade district; and each brigade shall be commanded by a brigadier general.

Sec. 7. The State shall be divided into eight regimental districts, the boundaries of which shall be the same as the boundaries of the different counties in the State; which said boundaries may at any time be altered by the captain general at his discretion; and each regiment so bounded shall be composed of such uniform companies as are at present duly organized under orders from the captain general, or such as shall be hereafter organized.

Sec. 8. The captain general shall cause each company, regiment and brigade to be numbered in such manner as he shall deem proper and best calculated to secure uniformity. Each company, regiment and brigade shall be known by its number and designation, which shall be registered in the adjutant general's book.

Sec. 9. The captain general shall, within thirty days after the rising of the General Assembly, cause the commanding officer of each uniform company in the state to furnish him with an alphabetical list of the names of each officer, non-commissioned officer, musician, and private in his company, who shall be in full uniform at the time such list is made, suited to the corps to which he may belong, copied under his oath in all respects; which list shall be filed in the adjutant general's office.

Sec. 10. Any commanding officer who shall refuse or neglect to make the returns required in the preceding section, shall be liable to a penalty not exceeding twenty-five dollars, to be paid into the state treasury, and to be recovered in action of debt in the name of the state treasurer.

Sec. 11. All the commissioned and non-commissioned officers, musicians and privates, who shall be thus returned to the adjutant general, as aforesaid, and who shall comply with the provisions of this act in all respects, shall severally constitute members of the uniform companies composing each regiment. And each member of such uniform company, whose name shall be so returned and reported to the captain general, shall be entitled to hold his place and rank in such company—but subject to the provisions of this act.

Sec. 12. To every such company there shall be one captain, one first, one second, and one third lieutenant, four sergeants and four corporals, three musicians, and sixty-four privates.

Sec. 13. Non-commissioned officers shall be chosen from the members of the company to which they shall belong. The musicians (not exceeding three in number) shall be appointed by the commanding officer of each uniform company.

Sec. 14. All division, brigade and field officers, and all other commissioned officers of such uniform companies as are at present duly organized under orders of the captain general, shall be and remain supernumerary.

Sec. 15. The adjutant general shall within forty days after the rising of this General Assembly, issue his orders to each commanding officer of the respective companies of each regiment whose returns shall have been filed in his office previous to that time, in compliance with the provisions of the ninth section of this act, requiring the commissioned officers of their respective companies to convene at some proper time and place; and when so assembled they shall elect a chairman from the officers present, and proceed to nominate by ballot a colonel, lieutenant colonel and major. The person having the majority of the votes cast, shall be elected to the office which said ballot shall specify; and said chairman shall make returns of the doings of said convention, to the adjutant general within ten days thereafter; and the persons so nominated, if any, shall be commissioned by the captain general, and when the field officers shall have been returned and commissioned as aforesaid, the adjutant general shall within twenty days thereafter, issue his orders to the field officers of each brigade, to assemble at some proper time and place within their respective brigade districts; and when so convened they shall elect one of their number as chairman, and said chairman shall lead said officers to nominate by ballot a brigadier general for the respective brigade in which they shall assemble. The person having a majority of the votes cast,

shall be elected; and the chairman shall within ten days make return of the doings of said convention to the adjutant general, and the person so nominated shall be duly commissioned by the captain general.

Sec. 16. When the commissioned officers of any brigade or regiment shall fail to make choice of either a brigadier general, colonel, lieutenant colonel, or major, or any or all of such officers, the captain general shall be, and is hereby empowered to fill any and all such vacancies in such manner as he may deem proper, and he is hereby authorized and empowered to commission any and all persons who may be duly elected to office in any brigade, regiment or company, provided, however, that the General Assembly to which the return of said election shall be made, shall approve of the same, which shall become void and of no force after the disapproval of the General Assembly, and all officers commissioned as aforesaid, shall take rank from the day of the date of the order directing the respective elections to be made.

(To be continued.)

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